TAPE M 2410

[redacted]

Must Remain in
Transcription Room

Thursday lunch at the barn. May 30, 1974.

CAPS Mr. Nyland: So, I am sitting in the corner, huh? It worked out alright last night, Robert?

Robert: Yes, same corner.

CAPS Mr. Nyland: That was better, was it?

Robert: Yes.

CAPS Mr. Nyland: ~~Yeah.~~ Yah. Now I dare to move my head left and right.

The reason what I mentioned last night is that I was going to talk about a few subjects, is really to encourage you to do the same. That is, you come to a meeting, you have certain things in mind as far as your experience goes of whatever may have been that you have been doing during, during the week, or during that day, and you should try to formulate beforehand what particular section, as it were, this experience belongs to in relation to yourself, so that when there are certain things that have to be clarified you can formulate your question regarding that , so that you can grow up with it, not only repeating what you have done.

You have to come to conclusions about what your experience is, for the future. What will be the continuation of your life based on the experience which is then formulated, explained, or more clarified for yourself? That is why I said if you have certain

subjects you would like to talk about, or you would like to have a discussion of some kind that I might say what I think about it, uh bring it up but let me know beforehand because it is much easier then and it also will give me a contact with the group. It's always useful to know that when I do talk, someone in the group is interested in what I then talk about. It is that kind of relationship that I would like very much because we have to continue to grow and become much more clear about what the meaning of Work and the application. We have to get out of kindergarten. We still are a little bit too much involved in it. One of the proofs for that is that there is not as yet sufficient understanding about how to talk about Work, what kind of words you can use. You can use your own words as long as you cover the principle, that we agree with the principles the reason why Work on oneself exists--why you are interested, what is the real something in you that engages you or that you become intrigued? Because if you keep on just talking a little bit, I call it sometimes that kind of periphery of one little item that happens to be in a day, you don't get the perspective of your life as a whole, and you have to have much more an ideal of what you wish to become.

We can talk about that and saying in general to become a harmonious man without further defining it, but when you are faced with that particular problem in your daily life, and then see tendencies and traits and characteristics which either are belonging or are not becoming to you, that you then can say why do you really want to do something about it, always having in

mind how you will be when you are growing up, what kind of ideal there is that you hope to become, five years from now, ten years from now, regardless of being here at the Barn. The Barn is only a little bit of a school to help you across such fundamentals so that then, when you are in daily life, you will have much more to stand on and you will know really what you wish to do. It will develop your character. Your character is necessary to see for yourself what kind of a man you are that you find out why certain things are lacking. Even if you wish to explain to yourself the reason why it is that way, it always comes down to acceptance of yourself as you are now and what can you do with that kind of material.

Regarding the Tuesday evening in New York, I have in mind that we will stop during July and August. The reason is very simple. I would like the group in New York to be a real discussion group of Work, as we used to call it a group number two, in which there was enough interest already because some people did know about Work and wanted to discuss that to see again and again, to become more clear about what ought to be done and how to do it. Of course, there is always an influx in New York of new people, and many times now in the last two or three weeks I have noticed that most of the time the new people start to ask questions, and that would of course require that you have to give them information about what is Work and to go into detail about it, and very seldom I have heard people who have been in contact with Work for six months or a year say anything. Every once in awhile it does happen, but not clear enough, and the majority of the questions always come from people I sometimes don't know, although I have been there for four weeks recently, and it is not really that I

object to new people being there, but there has to be a very definite kernel, a group of people who talk about Work in connection with why-what I do as a group two. Otherwise you make a group three out of it , and I am primarily not interested in a group three. There is a great deal of information that they have to go through really before they should attend a group. If they do come simply out of curiosity then you have to spend a great deal of time telling them what is Work, and you should not tell them. They should listen to other people who have already attempted to Work, and then a certain light will go up in them because it is perhaps quite unusual for such new people to hear about Work, and then they have to augment for themselves such desires if it still exists that they want to continue to become interested and remain interested that they start reading. There is a Bible and All and Everything has a great deal of information that should be required of every new person coming to that kind of a group and say what have you read, and if you haven't read, please go home and read, or talk with other people,your friends, those perhaps who have brought you to the group, talk about what is Work, see if what you can understand. Even make attempts, if you can, what Work means for you, to apply this kind of philosophy in your life. At least you would have then a chance that if they do speak they will make sense, and, on the other hand, those who have already Worked can maintain a level for that kind of a group and the new people will profit much and much more from hearing other people talk

in seriousness about what they think is necessary for Work on themselves.

So, I think we'll stop in July and August and we will start again after Labor Day, but then on this kind of a basis, and I would like to ask Ermine to see that that is attended to if we can. We can then publicize it. I want in New York a group which is representation of Gurdjieff. There are many groups here and there, and they don't cover, I think, what Gurdjieff really means when he talks about an 'I', when he talks about impartiality, he talks about impartial criticism. Whenever there is a discussion of Gurdjieff's Work it has to be mentioned. And of course I know about several groups where it is not mentioned at all, and we are, from the standpoint of Gurdjieff, not interested in that. You remember Saint Paul talking about Christ, Jesus Christ- "I preach Jesus Christ, and Christ crucified"- you remember that phrase. That was his sole aim. We talk about Gurdjieff and Gurdjieff only, in connection with esoteric knowledge, with a great deal of the gnosis of that what is the knowledge which does exist, but which is expressed in a certain way that it is ~~palable,~~ palatable to us, that we can use it and eat it and not get lost in all kind of other kind of descriptions which have no particular meaning than just stuffing a few words in your, in your brain.

So that is one thing I would like to mention. You know now the reason why I want to stop. It is not for a vacation, but it is quite definitely to bring the group up to a different level, and not continuing in the way we have been doing, with all the best of intentions; don't think I am critical about it. It is running

a little down and you cannot help it because of the influx of the people who do come as new is not counteracted by those who can come from here, or even from New York. I know it is a New York group. I think it is also necessary to look at that group exactly the same as you look at the groups here. It is for information which stimulates you so that when you go home you have a desire to do something about your life. That is the sole reason for meeting. It doesn't matter at what meeting it is, always that should become very definite in the mind of anyone who leaves, so that when they remember the group that they talk about Gurdjieff, not Ouspensky, not anyone else who has written about Gurdjieff. We talk about what I call the Master. And I say this advisedly, where is at the present time anyone like him, if you wish to compare different people, go ahead and compare, where is so clearly spelled out, what one ought to do about one's life? Not how to feel, and not how to, how to listen, or how to function with your mind- the activity of oneself in one's daily life in relation to the possibility of an objective faculty existing. And that brings me to the other two questions or the subjects that I said I would like to talk about: one was the problem of 'as if' and the other had to do with the statement that I am, what I am, how I am, and why I am.

Let's take 'as if' first. 'As if' is not at all an unusual concept. It is used not only in esoteric knowledge, a great deal, assumptions of certain things existing which do not as yet exist,

M 2410

but we use it in ordinary life. We go many times by assumptions and afterwards hope to verify that what we have assumed so that then the verification makes a fact out of the assumption. We use it in scientific endeavors, research, we use it in astronomy, we use it in psychology, we use it wherever there is a possibility of imagination. We used it in art. Children have imagination with which they live and they make worlds of their own and words to express what they feel. Why is 'as if' so important? Because we cannot immediately verify an experience of facts and therefore the 'as if' concept is only a little bridge in order to come to Truth.

I have said sometime, ~~astrolem~~, astronomically speaking now, we, we notice a certain star, in the heavens, in the sky. We don't know anything about it; that is, we can gauge a little bit what quality about light it has and the distance, but we don't know very much the course it takes, and so astronomically we start to assume that one of three possibilities is followed by such a star: one is an ellipse- returning again to the same point, receding and coming back, according accordance with the laws of an ellipse; the other is a parabola. If you know anything about those two things-parabola and hyperbola, in connection with a cross of lines indicating x,y,z, as axis, I don't know if you are familiar. In any event, one, ~~parable~~, the parabola, continues to exist within an ellipse, the hyperbola exists outside of the ellipse, the line of an hyperbola reaches asymptomatically to the lines of x and y as axis. One starts to assume that this star follows one or the second or the third and starts then calculating so that then facts are received which have a certain

relation to each other, and from the facts, on the assumption that it is an hyperbola it shows that the course is an ellipse, then the fact is verified that it is an ellipse and then the continuation of information in the form of facts and data which are gathered by measurement is then much sure because we have now a fact of verification which takes the assumption out of the realm of fantasy.

It's a very simple thing. If I want to make certain things chemically, I start by assumptions. I see how certain molecules have formed different elements at different places, different atoms in relation to it. I know something about the qualities of certain groups when they are functioning in that way and I wish to make a certain substance, and I assume that if I can make an arrangement, a certain configuration of that kind of molecule that it then will have the properties I expect it to have. All of that is assumption, but then I start in a laboratory to put two and two together, and to see how I can combine different atoms together, sometimes in the form of elements, and dependant on their valences if they want to attach to each other or not, and I get a product, and then I test this product out to see if it has actually the properties which I have assumed it ought to have. When that is right and I am right in the assumption, that assumption has become a fact and I can continue with my synthetic work.

What do we do with Work? I assume an 'I'; that is the result of my wish. I want something to exist which is not subjective for quite obvious reasons, because I don't trust myself and my subjectivity in giving me the truth about myself. I have tested that out many times, that whenever I have a fact that I consider truthful, that

there are many different ways by which I can get around it, particularly when I don't like the fact. And I rationalize in many ways so that then finally I can live with the fact when it is a disagreeable one. In that way I use my mind and I use my feelings, sometimes together, sometimes separate from each other. But I do realize that I don't come to the real truth because every time my experience starts to teach me a little different, the consideration of the original fact is not the same anymore simply because I happen to live with my life and gain experience, and my experience is not always the same. It depends a great deal on how I feel and how I think.

And so the realization that that subjectivity doesn't get me anywhere and I can explain very well why I don't get anywhere, particularly regarding my mind because it is not used to act at the present moment regarding myself, but lives constantly in anticipation and in the past. For that reason, I say, I have to have something that is much more truthful as a recording apparatus. And that I call an objective faculty. And I symbolize that by the word 'I'. That means the freedom of 'it'. And I wish then this 'I' actually to exist. But I cannot make it exist out of subjective matter. And moreover the quality of this 'I' is not of this Earth. That is, it is enlivened by something that I wish from God, to be given to me in order to function objectively. And all I do for this 'I' is to create the opportunity for an existence. I even try to make/place for it somewhere in my brain, or next to my heart. And I say there is room for it because I have a wish for it. But now I say, I cannot let go any further at the present time than just assuming it exists, the same way as we assume for a start to follow a certain course.

Now in addition to this wish for the existence of an 'I', that is the assumption that it could exist, I give this 'I', immediately

with this wish, a property. That is, I also assume that if this 'I' could exist, it would start functioning in an objective manner. That is my desire; to create something that actually could exist. Now in that process I reach, of course, out to try to get facts about myself which could ascertain the validity of the assumption. And so immediately when this 'I' in my imagination exists and in my imagination starts to function, it then imaginarily, for the first objectivity in observing me -it is still hallucination; But now it receives from me an impressions, an impression of myself existing and that impression is a form of energy which is going back to this 'I'. I've said many times, this 'I' then is bombarded by facts of my own existence which are for me on Earth, my reality; And I wish to bring this 'I' within my ken, within my world so that it can function in my world in accordance with the facts I know about. This bombardment of energy reaching this 'I' changes this 'I' into the reality of matter, simplarly to the energy which comes from me as a person existing, the impression of me received by 'I' makes this 'I' different, and becomes for me, in an ordinary earthly sense, alive. I hope you understand that concept. We use it in splitting the atom. We bombard certain elements with other elements which have force, And as a result, being so-called impressed by this force coming from definite elements which have that force, the atom is broken up into the different kind of smaller electronic forms. It means that that atom, when it is - or an element - when it is under that influence, changes into a condition which becomes more useful to us scientific people.

In exactly the same way, the bombardment of the energies represented by the fact of my own existence, influences this 'I' to become more useful for my purpose, and then changing that what is my concept within myself into the reality of an 'I' actually existing. From then

on, this 'I' being small and having been, as it were, created in reality starts to grow up and then becomes much more serviceable to me as long as I keep on sending information from me to this 'I', to be received by this 'I' in an objective manner in the best way I can, and being constantly alive of myself on this Earth, there is constantly an object which can be observed; And all I now wish to do is to continue with my wish for this 'I' to remain in existence. The wish for an 'I' to remain in existence takes place within my unconscious state. And I have to learn how to create now this 'I' in actuality, by constantly wishing on the part of myself to be observed; And that is based on the desire of myself to receive facts which then are objective and given to me: objective facts, this time, in the sense of real truth because they are not subject to any subjectivity or any interpretation on the part of myself.

So you see the process. I am engaged in a certain process for myself as self-development. I am interested to find out how I can reach that kind of objective truth. I have within myself something that is touched with this idea that I ought to have facts to grow, so that there is a real foundation on which I can start building. I am interested in the potentialities of myself because Mother Nature doesn't help me any further than just giving me a body and half of a feeling and practically nothing of my intellect. And I have a belief, I start with that — Some kind of a notion within me. What it is I really do not know, How all of a sudden or perhaps, after a length of time, I start to think about the possibility of growing up further. Most likely it is based on an experience that, although there is searching going on in my unconscious life, that I don't seem to come to the right kind of a conclusion regarding myself as an absolute fact. And that something in me actually is touched by contact with esoteric knowledge; And

it starts within me by having a belief that something could take place within myself if I am serious enough and if I search long enough to find the proper way of how actually this, what I believe is my life, could be set free. Why I think of that, I do not know. It is probably because every once in a while my life starts to assume a certain task, or rather it is telling me every once in a while that it is enclosed in a form. And it is not the proper way for life to be. So I say to myself, until I start to understand crystallizations in the cosmic ray, and then I say - if that is life, why should it continue to be crystallized if the sense of life is living, and not being contained in the form. And particularly in the form of myself? I philosophize about that, because it is a rather difficult kind of a problem.

Why do I honestly want to Work? And I can say that I want to set free this life. But in reality that is not it. It is that I become quite sensitive to the totality of all life existing. And religiously speaking, I must say that there must be something in existence in the rest of the universe, and considering myself part of that, I say, "Why is it that there is such a distance between me living on this Earth, and the totality of infinity which I don't understand again and again by assumption, hoping that something exists in reality which I now simply have to assume?" Again, Work means that I try to find the truth in such assumption, in order to come to the reality of infinity. That is the problem that I face. And as long as I wish to solve that problem I will want to use myself as a means for further understanding. That's why I work with myself, and then I try to apply this particular indication of how to Work on myself. Having settled that for myself, that I wish to grow up out of the prison in which my life happens to be, I am reminded constantly that my form covers up this life in a certain way, not giving it the freedom it should have and, assuming for a moment

that that may be a result of education , or the way I live or the conditions of Earth itself, or the place we happen to occupy in the universe as a whole - all of that doesn't matter very much. All of them, you might say, are assumptions. But they will gradually become facts when I grow up in wisdom; And it's really my desire to understand more about my life to start with, because it is the closest to me. But also in relation to other people. And the realization then, of such life existing makes me think about the reason for that kind of existence now, on this Earth. And seeing more and more that this existence is just a temporary one, temporarily crystallized in the forms we call humanity, but that the reality of that what is alive within belongs to a totality of the universe with which I would like to - let's call it- associate. Or at least I would like to know a little bit more about it. And when I start to know about it, I would like to have more part of it and taking part in that, and wishing to become one with it .

These you might say are religious thoughts, but they are definitely based on the state of a man, when he realizes himself that he is not just a form, but there is another kind of a quality starting with a definition of his inner life and gradually leading up to the existence of spiritual forms. That is, I call it forms still, although they are not matter in our sense of the word, but they are forms in the sense of having a certain kind of density which also can, also perhaps temorarily, contain life. And I wish to grow up. I do not know again and again why I wish to grow up. But it seems to be a condition of life when it is in prison. The same way as life, when it is born in a baby, also gives the baby a desire to grow up; That is constantly subject to that kind of a law of having it to grow up, that it constantly wishes to receive air in order to give food for itself in the growing-up process of the body; And that the impressions that one receives by means

of sense organs are also food in order to give a man more and more the idea that he belongs to the totality of all things. Even if he, at the present time, is a very small little bit of matter which really doesn't matter very much, and at the same time within oneself there is something that is not destructible. It is there forever and ever and eternal, as life again. And we simply say that what attracts me to the center of myself is magnetic. And from there my wish starts. My wish for an 'I' as a helper, to giving me an objective viewpoint because from within my Magnetic Center, being in prison, is extremely limited in observations. So I need help of some kind and I pray to God. And He says - make an 'I' for you, then I will help you. And so I have this wish, and instead of now considering this process of creation, I say many times - the wish is Work. The wish is my 'I'. As soon as the wish is there, it functions.

That is the reason for that kind of creation, or that kind of a wish to have, and although I admit that I am on one level and definitely not on the next level of consciousness and conscience, I now project that what I wish in the direction of that what I want to be; And I settle for the condition of an 'I', existing with me on this Earth. I wish to go to God but I settle for an 'I'. One, three, two. Constantly that process takes place because the inspiration comes from above. Sometimes I say it is a little bridge, using the word aspiration for that purpose, to indicate how inspiration starts. The aspiration comes from Above to me, aspiring me to wish to go there. Within me this aspiration becomes my inspiration for the creation of an 'I'. That is my Work. And so when I have settled this question of 'as if', and have used it for the purpose of the assurance of obtaining facts, I see that assumptions only can become an reality by experience. That is what is really necessary.

When one talks about possibilities of assuming or an 'as if' condition on a higher level, it exists everywhere in the universe. It exists at levels of conscious and conscientious beings. It helps each person at a certain level to get to the next level. There is nothing that is in the way of an assumption because the ultimate assumption is infinity in a Sun Absolute, And at this side you might say, of the Absolute, the Sun, I still have the assumption that God exists within. My assumptions regarding omnipresence, omniscience and omnipotence always are indications of that what I as yet do not know about, and I have no knowledge for it as yet, but that I wish to reach that knowledge by means of Work, and again and again the creation of that what can give me the experience which for me is my 'I' so that then the experience of myself existing will help this 'I' to continue to be interested in that kind of Work, Because if it were just a little creation in assumption it would leave me if I didn't do anything with it; And that is why the hallucination when it is not turned into an actual fact is of no use. After a little while it is just a mere thought or a mere feeling, and it has nothing to do with my growth.

I hope you understand now once and for all the explanation and ~~or?~~ why an 'I' becomes reality. It is the reality which is then in existence the same way as that what causes me to have the wish which is my life in eternity within myself: unspoiled, completely white, no dimensions to describe it, no other wish for that life than to live its life. And no more. But the philosophy now helps to understand a little bit of ~~the~~ relationships of why that should take place, And why it can take place provided one has a search for wishing to uncover truth.

Now this other question. We assume that this 'I' functions and wants to find out the value of life within. That is the realization

first of life, from the beginning of its task in observing me, That it has to become familiar with life existing, and in that life that it then could discover, to see that it has a wish to be set free. That is the first problem for 'I': To discover my Magnetic Center if actually there is a desire for that kind of freedom. So, in observation from an objective standpoint, subjectivity does not exist. Life only exists. But that again is a concept of assuming because I don't know what 'I' is. I am not there. I only have it at the present time as a guide. And I wish it to help me. And so I express this particular process in terminology within my understanding. And I see my life in a form, and when I conclude that an 'I' must see my life, I say therefore the form must become transparent. Again it isn't so. But from the standpoint of 'I' to be able to see my life, I must assume that for this 'I', the form doesn't exist. Only when I do that, I can give freedom to the 'I' to penetrate into me and to actually understand what I am.

Now I say - what I am. First it was - that I am. The creation of 'I' acknowledges the existence of the fact of life existing within me. And the process in the very beginning of wanting to observe and to learn that as a method, and to learn to become impartial, and to learn to become - to understand the concept of simultaneity, is already partly solved. Because I understand impartiality. I understand the neglect, or the wishing to eliminate any kind of feeling. I realize simultaneity much more by saying my wish is my 'I', Because then there is no distinction anymore between the wish and the wish for observing me. You can still quibble that the process of myself being observed for myself, as it were, going as an impression to this 'I' may take time, but I think that is quibbling, because my 'I' is within me, And gradually with the development of this 'I' the process of observation

becomes instantaneous. This is also something that starts with an assumption. And is gradually verified by the fact of an instantaneous knowledge of oneself of which we within ourselves have an example in intuition. Intuition is just that and no more. No further distinction of a time - that it takes time before you have an intuition. Either you have it or you don't. Either you have an idea and it is there out of the blue sky. And so we become familiar more and more with this question of infinity in the form of omnipresence, not. Because when 'I' starts to function, it has already that quality. And simultaneity means it is present to me at any one time. But then, not wishing time to be mixed with it, I say at any one moment. For me again, in the ordinary translation of the words we use on Earth, a moment can have a concept in which there is no dimension as far as time is concerned. And so this fact of that I exist goes very soon over into the fact of 'I' existing. That I exist goes over into the fact of my existence of what is there for me as existence.

Now this 'I' starts in observation, impartiality and simultaneity, to gather a great many data about myself. Now the function of 'I' has grown up. That is, it is more capable of functioning as a result of giving it this kind of Work to do. When 'I' is starting out as one little cell, it has grown up into maturity . Again we use certain terminologies which don't belong to 'I' at all. I say 'I' becomes mature. It is like a human being growing up and then being capable of doing things which it couldn't do when it was young. But for the sake of an argument, it is much easier to imagine that and simply say in terms we can understand on Earth, 'I' becomes a full grown up person. We use that in folklore. We say then, I have compared it many times with a charming prince who wishes on his search, like Parsifal, to find out what is the reality of oneself, and in searching, discovers

the Sleeping Beauty — The Sleeping Magnetic Center, imprisoned. Now in that process there is a discussion with this 'I' and myself. And I wish to give 'I' as much information about myself without the form. And then this 'I' said - I am not interested now in the form. I am only interested in the fact that you exist. What there is of you as expression of your life in the form, I will come to that a little later. 'I' reaches Magnetic Center, then Magnetic Center is awakened, assuring the 'I' that it was on the right road in reaching me within. And now it sets out on its particular journey of guidance of wishing to help me. We call that participation: to take part in my life. And now starting to acknowledge the form in which this life has been expressed. So this 'I' now is interested in what I am. That is the whole point of participation. What am I? No judgment as yet. Yah.

I say no judgment as yet. (TURN) That what I am is expressed in a certain form. An 'I' being mature, starts to tell me how it ought to be expressed. So first accepting me for what I am, because that is objectivity, and then the realization of what I am is changed into how I should be. That is the process of this participation. But I will not find out how I am until I reach the next stage of experiment, in which I try to live with my life the way I am and don't forget, constantly under the influence of an 'I'. Don't let's make a mistake about these things because it is not separated from the existence of 'I'. When 'I' once starts to exist, it continues to exist for me if I can allow it and if I wish it constantly through all the different ramifications of the observation process of the identifications with my participation process and in my experimental period. All throughout, this 'I' must continue. And so when I wish to find out not only what I am, but what I really (~~am~~) and how I behave, I enter into an experimental period in which I try out the different forms with which I am familiar.

They are partly covered up because I have habits of a great many kinds. In making myself experimentally available, I stay within the framework of what is still possible for me but which I have not used sufficiently to exhaust all the chances for different forms of expressing. That is how I find out how I am.

You see, this really is dependent very much more on the wish of trying to experiment — A wish to try to find out how I am. What is really me as a capacity of an existence of life within this form, and within the limitations which are allowed by the form itself? But all of them guided by one aim: to prepare myself for the possibility of giving up my form. The experimental period means that I become acquainted with the form as well as with life. And having exhausted all the possibilities of such a form, I become more and more free from the forms themselves and can continue with my life at the end of the experimental periods. That is the equivalent of the SI DO which, at that time exists within my Kesdjanian body. I don't understand - I don't know if you see it in that same way. Because what we are talking about is the development of a Soul. In these forms of observation, participation and experimentation, all the time with an 'I' being present, reaching now the bridge FA — The Bridge FA for the SOL. [or Soul?] That is now fed with the energy coming from me having gone through these experimental periods and knowing now how I am. That is a description totally of myself, with all my wishes, motivations, and my thoughts as far as I am capable in my limited consciousness. It helps me to become conscious but mostly it has helped me to become conscientious. Because the truth had to be told about myself of how I am. And I cannot afford any further lies. That is the

process that takes place in the experimental period. That I fulfill the desires on the part of the Kesdjanian body. That is the constant wish to reach truth. To be honest with oneself. Not to let anything go by unless it is criticized in the right way and found to have its proper place in the expression of life. That is why this point FA of the soul scale is ~~of~~ such tremendous importance. Because I have died more and more as I went along with that DO-RE-MI, to the existence of myself physically. But I still have to die to my wish. I have to free myself with all-- from all desires of wishing even my life to exist in a certain way. I'm all the time during this period of participation and experimentation Working on myself to have that freedom that it is not my will but God's will. If you can understand that-- this particular place of FA of the Intellectual Body is really the ~~critical~~ crucial point. Because from there I come through the DO-RE-MI and there is the influence of the SI-DO of Kesdjan. The DO-RE-MI gives me now an understanding of that what I actually am and how I am become what I am now in this form. More or less becoming free from the form. But that what is now the truth is told in the absoluteness of the Kesdjanian body representing an emotional quality which has done away with any wish for myself , sacrificing myself as I am, and wishing the will of God to take place. That is the death of the Kesdjanian body. And the energy available as a result of that accumulation of emotions belongs to God. And it is given

to me then at the end of the experimental period as an influx of such energy wishing then to overbridge this FA. I have talked about that FA bridge. It represents for me always this constant wish to intentionally suffering, and solving such problems by means of Conscious Labor. Maybe you are not so familiar with it. When we had the series of what I called the Firefly tapes-- that was the motivation of the first seven meetings. Constantly trying to tell what was meant by Conscious Labor, and by Intentional Suffering, going through that as it were, looking at it from different angles; and I wished then at that time to really communicate what is necessary for the formation of one's soul; because when that starts- this point FA of the soul scale, it really means the entry into Cosmic Consciousness, and there in Cosmic Consciousness, I cannot have any desire of myself left. I have to sacrifice everything that I own, that I think I am, and I still believe in, and to which I am attached. It is the point where all identification stops, and where I enter into a new realm of God. I have said many times the SOL-LA-SI is the proof that I can continue to exist in a cosmic scale; which it is the point nine on the Enneagram. It is exactly where the third body is, as it were, divided into that what belongs to self-consciousness and that period of purification and then goes over into the purity of the SOL-LA-SI in the second cycle of the Enneagram based simply on one little identification, that is, one's name. No more. No more wish

of possessiveness. No more wish of any glorification. No more wish for vanity. No further self-love. Self-love is still a little expressed in self-consciousness you know. Because we become a little bit proud and joyful of being able to Work. All that disappears. And crossing that FA bridge is the pont du soupirs (?), that is, the bridge of sighs. Entering into a Cosmic Conscious World. There I find the reason why I am. I don't find it before, because I don't know enough. I can go up to the point of how I am, up to the FA. In the realization of Conscious Labor, I find out why I have a task, why I have a reason for existing on this earth; why it was necessary that my life which I call then My Life, was put into a form which happened to be on this Earth as a result of my father and mother. It is really in a certain sense the first freedom that one could experience. Because at that point everything that I have used for my life, like my physical body, including my Kesdjanian body, has died. And all that has existed is-- has existed before to help me to come to that point has gone away. ~~and~~ has served its purpose, including my "I". "I" is no longer necessary because there is no more feeling. There is an emotional state attached to that what I am, regarding my aim, and regarding this name which I have, which still exists in ~~a~~ us as a certain entity, but it has nothing to do anymore with the conditions of Earth or the conditions of the planets. It has now reached a state

of Sun-- of the Sun; That is the Sun being at that time my intellect having grown up and becoming, symbolized by means of my Soul, or perhaps even saying it the other way; the fact of my Soul existing for the continuation of my life for which I have taken responsibility; this, in the beginning, symbolized by the Sun of my own solar system, or by the Sun as represented by my mind. And all during this process of growth, these particular properties of my consciousness have become purified through Work on myself, so that then in entering Cosmic Consciousness I have only my mind. But my mind is not my mind anymore. It is complete understanding of the existence totally of everything then existing without a form ~~with~~ with which I have been familiar, and if there is any form it has no further influence because the realization of my life has become predominant. This is what this "sighing bridge" will give. I enter into that in fear and trembling. And I then realize what actually has to be done and why I happen to exist at that time in that way.

I hope this gives you a little insight of these little words of that and what and how. They are linked up with your own growth. They are linked up with the possibility of a development, of a wish gradually to become acquainted with yourself in many different ways, but taking one step after the next step, and not crowding them, and not in letting them be interfered with too much with that what will happen in the future. Because even in these processes because of their impurity, during the period

of participation, you are already affected by a wish for experiment. During the process of observation, you are already wishing a little bit of this participation process to take place. That I call an impurity and it cannot be helped because to some extent it gives you an inclination of what may be in store later. By seeing that I call it impure as far as the observation process itself is concerned, or as far as participation itself is concerned, it still belongs to the totality of the DO-RE-MI of my development. So I don't put any blame on it, only I say ~~So I~~ don't dwell on it too much because it is at the present time wherever one is, only necessary to satisfy the conditions belonging to that place, and not to go on further until such conditions have been satisfied. I say it many times-- your're not ready really to leave this Earth until you have satisfied the demands of Mother Nature. And even if you may have to return in reincarnation, that will have to be the particular problem of your karma to see that you settle affairs— that you pay in full, and the interest which has accrued during the period of your own investment, you can take with you. You must make the payment. Mother Nature cannot claim the interest as a result of your own Work. Mother Nature can only claim collateral represented by yourself, but when you wish to Work you are entitled to the interest after you have paid ~~(on)~~ your debts. That is how a Soul becomes free, because a Soul does not wish to return anymore to the first cycle

of self-consciousness. The Soul has then a different aim. In the SOL-LA-SI it has a freedom of course, which it never has had. And we simply say it has become a spirit in the real sense of the word. It is then charged with a great deal of different kind of information which is useful for the maintenance of the universe as a whole. It is at that point FA where the first three rules of Objective Morality have functioning. You have taken care of your body, you have taken care of your emotions, and your feelings, you have taken care of your mind and the resultant consciousness ( )
but now the fourth and the fifth. It is the realization of God existing. Having in mind creation of the world, which in the case of oneself ends with the existence of your body. You have given up all the different things that bound you to the place where you were born. And you are now ready to fulfill certain different functions because you have life, and the realization of God knowing that your life has now been set free as a result of your own Christ living within you, That you are now entitled to fulfill a different function in relation to the totality of all things existing, beginning with an understanding of what is really infinity when it is now applied to omnipresence. In the first place, to be ~~x~~ everywhere and always. After that comes omnipotence. Those are the SOL-LA-SI of the

After that comes an understanding of omniscience to know and understand everything - everywhere and always.

of ~~the~~ last triad! A wish to help in relation to the indications of God Himself in the form of Creation, The realization of a definite influence on those one has left, And where there is responsibility to advise them, And at the same time an understanding of that what is necessary for the universe as a whole and offering for that reason whatever there can be as service to the Lord. You see what happens at the end of the formation of a Soul body. At the SI-DO. It won't die. It'll die into infinity. And for that, the existence of a Soul becomes then the occupant of the universe as a whole. ~~Axx~~ A form of life which we are not familiar with. And which we cannot even visit until we have gone through all the different requirements of setting oneself free from all ~~the~~ bondage! First the physical body, and then the bondage as represented by one's feelings. If that has taken place, then one lives in the glory of the God forever and ever. Because there is no further time, there is no further question about place, no further question about what is reality. Because all is real and, at that time, one is free from all assumptions.

I say these things again, and many times I say it, as perspective. Try to look at your life as a beautiful opportunity of something that you have to understand for yourself much and much more than any kind of a birthday, any kind of a shock, any kind of an event in ordinary life. It is something that exists within you and within your Magnetic Center trying to

tell you time and time again of the sanctity of life existing, And not to be deviated, or not to be affected or influenced too much by the ordinary affairs of ordinary life because it becomes too terribly small and in the end you really can live in simplicity; But to understand that what is necessary you first have to go through all the payments you have to make; The payments of your karma; The payments of the way you have grown up, sometimes payments for your father and mother who have given you certain things for which you now become responsible and sometimes with it that you might say into the third ~~and~~ or fourth generation back. So that the real freedom of a Soul can only then exist when all of that has been taken care of. And so this perspective of that kind of an aim belongs to an entirely different view-point of ordinary life. It has nothing to do with ~~the~~ reading books any more. It has nothing to do with the accumulation of data or of facts of one's own existence on this Earth. It has to exist solely on the basis of a spirituality which we really don't understand then only aiming towards it, hoping that someday, somehow or other, God in His great kindness and goodness will allow us to sit at His feet. Again, assumption after assumption that such things will take place in the terminology of this Earth. Of course they won't. They belong to a language of the universe. And they,

in the end, are just concepts existing as points of light and points of energy, creating around themselves a field of force in which all existence exists within itself culminating within a point and extending to the ends of the universe, of which there is no end. In that existence of oneself just one's Being, Being as is, that what I am. That I am. In that sense understanding the totality of all existence as Being. And the reason for perspective is that one in one's daily life aims at such a form of Being within oneself as an experience in which -- in which at a certain time during the day it is possible to experience this kind of oneness and this kind of freedom and this kind of realization of Absoluteness as an experience.

So, good afternoon. I hope you have a good rest of the day. Goodbye.

END

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